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parents, and should not be spent without the owner's consent. The traps used by a wife or child belong to the man, but, as already pointed out, any fur which is caught in them belongs to the individual trapper. The man hunts and buys food, but once food is in camp it is controlled by the woman. A woman will seldom alienate any grub without first consulting her husband. 422

Property transactions. Three main forms of property transactions can be distinguished: appropriation, alienation by gift, and alienation by lending. Other forms of alienation, such as destruction, renting, and selling either occur rarely or not at all. 425

Appropriation often takes place when a son or son-in-law helps himself to his father's or father-in-law's goods without having any formal right of access to such property. Harry Lang appropriated a number of his father-in-law's tools, which he subsequently loaned to the ethnographer, designating them as his own. When Old Man saw these tools he pointed out his claim of ownership but beyond this made no effort to resume control. Old Kean's adult sons several times appropriated their father's cigarettes and food. This made the old man angry but, beyond buying new locks for those that had been broken, he was unable to enforce his control. In early summer, Old Man had cached a large portion of the subsequent winter's outfit at Louis Maza's place. In the fall Old Man expressed the fear that Louis Maza was using his dog meal and other goods. Asked if this was "all right," Old Man resignedly replied: "That's all right. Maybe he figger that's because I use his boat." On another occasion, as he was packing for a journey, Louis Maza's partner, Peter Tom, produced a flashlight. Louis picked up the light and said he would "hold" it until Peter came back, adding that he could use a flash if he had to look for something at night. Peter responded without a word to the appropriation. When people are drunk, they often quite uninhibitedly appropriate food. One night Old Man was sleeping off a drunk in Lower Post. When he awoke he discovered that his friends had helped themselves to a carton full of canned meat and fruit, leaving only the empty box. "Not stealing," Old Man said in response to the ethnographer's question. "Just they hungry and thirsty and eat." He was, however, far from pleased. In the Yukon, where trap lines are not registered, even trap lines may be appropriated. When Old Wiley died, leaving several daughters, the Wiley line was appropriated by his adjoining neighbors, Louis Maza and Old Wiley's brother-in-law, Old Man. Old Man, however, explained that he had originally given the ground to Old Wiley after the latter had followed him in settling on the Upper Liard. The appropriation of the Wiley line was resented by at least one of the Wiley daughters who, after the ethnographer returned to Lower Post from Old Man's place, interrogated him as to where the old man was trapping.

In gift giving, there is a wide gap between theory and practice. Ideally: "Who's poor luck, help him out little bit," said John Kean. "Help one another. Lazy man never think what he's going to live on . . . I help him out. I think . . . might he be better next winter. Might he help me sometime." He explained that a stranger in camp is always asked if he wants to eat. A friend, however, is told to help himself to food. "We don't worry about it. Glad to do it." Only when a man persists too long in living on another person's generosity would he be told to go into the bush and trap for himself. Even then a generous man will ideally stake a friend to a hundred dollars or so for capital goods and food. 431

Manifestly we can classify gifts into two kinds, those made spontaneously and those

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which follow a request for assistance. The meat of large game animals is always readily distributed, even when a family is living with unrelated people. Other spontaneous gifts are made relatively rarely and then only in well defined cultural contexts. The most common of these presents include purchased trade goods; manufactures, such as moccasins; meat, berries, and brew. A few people exchange purchased trade goods at Christmas. Native manufactures may be given by a woman to her husband or brother. Spontaneous gifts, excepting meat, are frequently reciprocated within a few days or weeks and such reciprocity is usually expected, although not clearly formalized. Hospitality may be recognized as a special form of free gift giving, but is not carried to extremes and few people visit for any length of time without supplying their own grub. Persistent demands for hospitality are, first covertly and then soon overtly, resented, since, particularly in the winter settlement, the supply of grub is limited and often barely enough to see a family through to spring.

Most gifts follow a call for assistance. Such requests may be outright, but are more generally advanced by implication. It is far more satisfactory if a person has his offhand statement of being low on raisins or moosehide fulfilled by a gift of such goods than if he has to request the objects directly. Although requests are commonly fulfilled, this is not necessarily done in a spirit of generosity and the realization of covert resentment operates to reduce calls for help. In return for his response, however, the donor enhances his reputation for generosity. Nevertheless this reputation dare not be too widely advertised, for fear that it will boomerang in the form of additional requests. Actually more people were described to the ethnographer as being stingy than were praised for their generosity. The reluctance of most people to make demands for goods or grub, particularly to non-relatives, also prevents a person's generosity from being abused. It is more or less understood that following assistance, the recipient will reciprocate the favor when he is called upon to do so. Actually many people chronically seek help without being able to contribute anything but cooperation in return, and this they are usually very unwilling to offer. The result is that the onus of giving rests upon a few older men who have been able to accumulate food and goods and who are generally extremely resentful of the role in which they are placed. Their antagonism reveals itself in ungenerous giving which in turn does not pass unnoticed and stimulates resentment in neighbors.

Loans differ from gifts in that they are made with the stronger expectation of the return of the object or its equivalent. Capital goods, as we have shown, are readily loaned. Grub, on the other hand, being more valuable, is more reluctantly shared in this fashion. Loans of money are occasionally made in summer with no interest being charged. It is not infrequent that loans fail to be repaid. Old Man reported lending skins to his son-in-law, Hans, who needed supplies but had no money. "I did it," Old Man said, "but he never let me have it [back]. If he stranger man, I bother him, but no use—he marry my daughter."

A final word may be added concerning the relatively rare incidence of the destruction of goods. This is limited to the worn clothes of the deceased, which are burned or abandoned after death, the rationalization being that they may carry disease and in this way threaten the surviving members of a family. A tent in which death has occurred is also sometimes abandoned for the same reason. Food of any kind is never destroyed.

Inheritance. Like most of the property transactions already referred to, the processes of